IACOB and ESAV:

Election. *Reprobation.*

OPENED AND DISCVSSED BY WAY OF SERMON AT PAVLS CROSSE, *March* 4. 1622.

BY

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in OXFORD.

August. lib. 7. de Trinitate.

Qui videt hæc, vel ex parte, vel per speculum in ænigmate, gaudeat cognoscens Deum, & gratias agat; qui verò non, tendat per pietatem fidei ad videndum, & non per cæcitatem ad calumniandum.

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TO MY MOST HONOUR'D FRIEND *William Brouncker* Eſquire, This.

SIR:

WHere I owe a juſt ſervice, and would publiſh it, I leſſe feare the cenſure of vaine-glorie, than of unthankefulneſſe; you know the age is both tart and nimble, in her Paraphraſe on thoſe which would bee Men in Print; I have found it; yet will rather hazard the imputation of a weake man, than an ungratefull: However, I deſire not ſo much to expoſe my labours to the world, as my loyaltie, that others might take

take notice how much you have beene mine in your cherishing of those, *and how I am ever yours in my expressions of* this. *He that doth but* tacitely *acknowledge the bounties of a* noble *friend, in a manner buries them, when hee that proclaimes them, hath in a part requited; he hath repayed his honor, and therefore him, and so hath satisfied, though not restored. If this publike thankefulnesse of mine, for those daily favours, shall meet with so mercifull an interpretation of yours, I esteem not any rigid one of the times; I cannot gloze with them, nor you, yet shall endevour to bee reputed one of those who unfainedly honours and you will do, whilst I weare the name and title of*

Your ever friend and servant,

HVM. SYDENHAM.

JACOB *and* ESAV.

ROM. 9. 18.

He will have mercy on whom he will have mercy; and whom he will, he hardeneth.

THe Text holds ſome Analogie with the Times we live in, fraught with no leſſe ſubtiltie, than danger; and as an undiſcreeter providence is ſoone oreſhot in thoſe, ſo in this too. Wee are not here then to cheat our Auditory with a thin diſcourſe; Myſterie is our Theame and Subject, the very Battlement and Pinacle of Divinitie, which he that too boldly climbes, falls headlong into errour. A taske, though perchance diſproportionable to youthfull undertakings, and may from ſuch challenge the cenſure of a vaine-glorious enterpriſe: yet give me leave to returne, though not ſatisfaction, anſwer. In ſacred Riddles what wee cannot reſolve, give us leave to contemplate; and what not comprehend, admire: where our pencill failes us to limme in ſo curious a Portraiture, weele play *Timanthes*, and ſhadow with a vaile; and when our reaſon is once *non-pluſt*, we are huſht in a contented

wonder. Where we may behold the Almightie (in a full ſhower) powring downe his bleſſings upon ſome, ſcarce deawing or ſprinkling them on others; ſoftning this Wax, and hardning that Clay, with one & the ſelfe ſame ſunne, (his will) and yet that will not clouded with injuſtice. Here is that will not onely ſtagger, but intraunce a carnall apprehenſion; Not a circumſtance which is not equally loaded with doubt and amazement, and whoſe diſcuſſing will no leſſe invite than command attention. That which in common paſſages of Divinitie doth but tranſport our thought, in theſe more myſticall will captivate: Everie word is knottie, and full of brambles, and requires the hand of an exact induſtrie.

It behoves us then to be warie of our choyce, how either we traffique here with corrupt antiquity (where but to taſte were to ſurfet) or with that moderne Navie of Expoſitors, where mixture of opinion will rather cloy than feed, and confound than informe our underſtanding. I deſire not to paraphraſe on a reverend errour, nor to chaſtiſe there where I beg information. I ſhall onely requeſt gray haires thus farre to diſpence with me, that where their Candle burnes dimly and uncertainly, I may borrow light of a more glorious flame. Not then to beguile time and ſo noble an attention with quaintneſſe of preamble, or diviſion: The parts here are, as the perſons, and their condition: Two, *Mercie* for whom he will, and they are ſheepe; *Hardening* for whom he will, and theſe are Goats. Let us firſt put them on the right hand, and we ſhall finde a *Venite Benedicti*, *Come yee bleſſed*, here is mercie for you; After, theſe on the left hand, and we ſhall meet with an *Ite maledicti*, *Goe yee curſed*, here is hardening for you: Both which, when we have in a carefull ſeparation orderly diſtinguiſhed, we ſhall make here the will of the Almightie as free from injuſtice, as there his cenſure, *He will have mercie on whom he will, &c.*

PART.

PART. I.

He will.

THat the will of God is the principall efficient cause of all those workes which he doth externally from himselfe, so that there is no superiour or precedent cause moving and impelling it, shines to us no lesse from the eternitie of his will, than the omnipotency; for with that double attribute *Augustine* doth invest it in his 2. booke *contra Manicheos, cap.* 2. And seeing there is nothing before his will, as being eternall; nothing greater, as being omnipotent; we inferre with that learned Father, that *Neque extra, vel ultra illam causa inquirenda*; There is no cause either without, or beyond it, that being the source and fountaine of all causes, as by a more particular survey of Gods workes we shall discusse hereafter. For illustration. In his eternall decree, why are some marked out as inheritours of his Sion? others againe expulsed, and banished those blessed Territories? they as vessels of mercy, for the manifestation of his goodnesse; these of furie, for the promulgation of his justice? Doubtlesse the will, and the *bene-placitum* of the Almighty as the primary and immediate cause, whereof if there be any more subordinate, they have all alliance and dependancy on it, *Tanquam à principali intentione primi agentis*; Like inferiour Orbes which have their influence and motion from a higher mover. I need not travaile far either for proofe or instance; our Chapter is bountifull in both. What was the cause that God did chuse *Iacob* and reject *Esau?* The mediate and secondary cause, was, because he loved *Iacob*, and not *Esau*. But why is his love incommunicable, and as it seemes in a partiall reservation, peculiar to that more than this? I know not a more plausible and higher motive than his will. *Insistendum ergò in particulas,*

culas, cujus vult, & quem vult. Our enquirie here must be cautelous, and slow of foot, lest wee run violently into errour. Here is a *cujus vult* onely for him that hee hath mercy on, and but a *quem vult* for him he hardens; *ultra quas procedere non licèt*, saith *Calvin.* Here is the utmost Verge and Pillar where reason durst to coast; what is beyond is either unknowne, or dangerous; how ever some vain-glorious braines (ambitious of mysterious and abstruser knowledge) have inscribed here their *Multi per transibunt, & augebitur scientia.* But in so stickle and dangerous a torrent, how are they o'rewhelmed at last? and whilst they so ventrously climbe this steeper turret, throwne desperately into heresie? For mine owne part, I have ever thought curiositie in divine affaires but a quaint distraction, rather applauding an humble (yet faithfull) ignorance, than a proud and temerarious knowledge. And had some of the Fathers beene shot-free of this curious insolence, they needed not have retreated from former Tenents, & so much indeared posteritie, no lesse in the review than retractation of laborious errors: Amongst whom S. *Augustine* (though since entituled *Malleus Hæreticorum*) shared not a little in the 83. of his Questions, and 68. Where expounding our place of the Apostle, would thus vindicate the Almightie from injustice; that God foresaw that in some, *Quo digni sunt justificatione*; that in others, *Quo digni sunt obtusione*; so making Gods will to depend on a foreseene merit. A position that doth not onely repugne the discipline of holy story, but thwarts the maine tide and current of orthodox antiquitie, as in a fuller discourse we shall display anon: and therefore in his 7. Booke *de Prædestinatione Sanctorum, cap.* 4. he doth chastise his former tenents with a *Deus non elegit opera, sed fidem in præscientiâ*; That God did not elect *Jacob* for foreseene workes, but faith. But because in faith there is as well a merit, as in workes, he once more rectifies his opinion in the first of his Retractations,

ſtations, and 23, where he doth peach his ſometimes ignorance, and ingeniouſly declares himſelfe, that — *Nondum diligentius quæſivit, nec invenit myſteria*, he had not yet throughly ſifted that of the Apoſtle, *Rom.* 11. 5. That there was a *remnant according to the election of grace*, which, if it did flow from a foreſeene merit, was rather reſtored than given, and therefore (at laſt) he informes his owne judgement, and his Readers thus; *Datur quidem fideli, ſed data eſt etiam prius ut eſſet fidelis*; Grace is given to the faithfull, but it is firſt given that he ſhould be faithfull. Hence *Lumbard* in his 1. booke, 41. diſtinction, pathetically, *Elegit quos voluit Deus gratuit à miſericordiâ, non quia fideles futuri erant, ſed ut eſſent, nec quiâ crediderant, ſed ut fierent credentes.* God out of the prerogative of his will, and bounty of his goodneſſe, hath choſen whom he pleaſed, not becauſe they were faithfull, but becauſe they ſhould be, and not of themſelves beleeving, but made ſo. And therefore, that *Ut ſim fidelis*, 1 *Cor.* 7. 25. beares a remarkable emphaſis; *I have obtained mercie that I might be faithfull*, not that I was. Here the Pelagian ſtartles, and lately backt with a troope of Arminians, takes head againſt this truth, fancying and dreaming of certaine cauſes without God, which are not ſubſiſting in God himſelfe, but externally moving the will of God to diſpoſe and determine of ſeverall events, laying this as an unſhaken principle, *Fidem eſſe conditionem in objecto eligibili ante electionem*; That faith and obedience (foreſeene of God in the Elect) was the neceſſary condition and cauſe of their election. I intend not here a pitcht field againſt the upſtart Sectarie, for I ſhall meet him anon in a ſingle combat: my purpoſe now is to be but as a ſcout, or ſpy, which diſcovers the weakneſſe of his adverſary, not ſtands to encounter. And indeed both the time and place ſuggeſt me rather to reſolve, than debate; and convince, than diſpute an errour. That faith then, or any præexiſting merit in the perſon to be elected, was

the cause of his election, is neither warrantable by reason nor primitive Authoritie. For God could not foresee in the elect any faith at all, but that which in after times he was to crowne them with, and therefore not considerable as any precedent cause of election, but as the effect and fruit, and consequent thereof.

The primary and chiefe motive then is that εὐδοκία, *Ephes.* 1. 5. the good pleasure of Gods will, which, prompted of it selfe, without any reference to præexisting faith, obedience, merit, as the qualitie, cause, or condition of it, hath powred grace on this man more than that; *Non solum in Christo, sed per Christum.* And therefore (as that late venerable Synode hath awarded it) *Non ex illis conditionibus facta est, sed ad illas*; That election was not fram'd of these conditions, but to them, as to their effect and issue. And if we commerce a little with passages of holy story, we shall finde that our election points rather to the free will of God in his eternall councell, than to any goodnesse in us which God foresaw: so *Acts* 13. 48. where we reade of the Gentiles, that many *beleeved* because they were *ordained* to eternall life, and not therefore *ordained* because they formerly *beleeved*. And if wee will not suffer our minds to be transported either with scruple or noveltie, the Text is open, *Ephes.* 1. 4. *He hath chosen us before the foundations of the world were laid, that wee might be holy, not that we were*. And in this very Chapter, *verse* 23. The vessels of mercy are first said to be *prepared* to mercy, then *cald*: and therefore Saint *Austin* in his 86. Tract hereupon, out of a holy indignation, doth check the insolence of those, *Qui præscientiam Dei defendunt contra gratiam Dei*; Which in matters of salvation, obscure and extenuate the grace of God with the foreknowledge of God: for if God did therefore chuse us, because he did know, and foresee that wee would be good, he did not chuse us to make us good, but wee rather chose him, in purposing to be good, which if it

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it did carrie any shew either of probabilitie, or truth, wee might question our Apostle, who in his 8. here, and 29. no lesse perswades than proves, that those which God foreknew hee did predestinate to be *conform'd* to the image of his sonne, and therefore God did not chuse us, because before election there was a *conformitie* in us, but because from all eternitie he did elect us, in time he made us *conform'd* to the image of his Sonne. Whereupon Saint *Augustine* in his fifth booke *contra Julianum*, 3. *Chapt.* thus: *Nullum elegit dignum, sed eligendo effecit dignum.* God in the choice of his Elect, found none worthy, but in the chusing made them worthy. Moreover, our election, which is of grace (as I yonder proved) could not stand if workes and merits went before it. *Hæc quippè non invenit merita, sed facit*; Grace doth not finde workes in us, but fashions them, according to that of the Apostle, 2 *Thes.* 2. 13. *God hath from the beginning chosen you through sanctification of the spirit, and not of workes.* Nay, some here so much abolish and wipe off all claime of merit, that they admit not Christ as the *meritorious* cause of our election. Indeed, say they, the Scripture is thus farre our Schoolemaster, That we are *justified* by the bloud of Christ, and *reconciled* to God by the death of his Sonne: but where are we informed that wee are *elected* through his bloud, or *prædestinated* by his death? Indeed, in the 3. of *John* 16. wee finde a—*sic Deus dilexit*, —*God so loved the world that he gave his Sonne.* So that, not because Christ died for us, God loved, and chose us, but because God loved and chose us, therefore Christ died for us. For so *Rom.* 5. 8. *God setteth out his love towards us, that whilst we were yet sinners, Christ died for us.* In matters therefore of election, wee acknowledge not a cause more classicke than the *Cujus vult* here specified, *Hee will have mercie on whom hee will.* In so much, that in the parable of the housholder, *Matth.* 20. I finde but a *sic volo*, as a sufficient

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ent and just cause of his designes. I will give to this last as much as to thee; and yet this Will so clothed with a divine justice, that God is not said to will a thing to be don, because it is good, but rather to make it good, because God would have it to be done. For proofe whereof, a sweet singer of our Israel instances in those wonderfull passages of creation, where 'tis first said that *Deus creavit*, God created all things, & the *Valde bonum* comes aloofe, he saw that they were all good, and the morall portends but this, That every thing is therefore good, because it was created, and not therefore created because it was good; which doth wash, and purge the will of the Almighty from any staine, or tincture of injustice; for though that be the chiefe mover and director of all his projects, as the prime and peremptory cause, doing this, because he will, yet we finde not onely *sanctitatem in operibus*, but *justitiam in viis*. *The Lord is righteous in all his wayes, and holy in all his works*. Hereupon that great treasurer of Learning and Religion, *Zanchius* in his 3. booke *de Natura Dei*, and 4. Chapter, divides betweene the *cause* of Gods will, and the *reason* of his will: That though there be no superiour cause of it, yet there is a just reason, and a right end and purpose in it. Hence S. *Hierome*, *Deus nihil fecit quia vult, sed quia est ratio sic fieri*; God doth nothing *because he will*, but because there is a *reason* of so doing; in regard whereof it is not simply called θέλημα, the will of God, but εὐδοκία, the good will of God, *Ephes.* 1. 11. So that in his sacred resolutions and designements, though wee meet (sometimes) with passages, wound up in darkened terrour, the cause whereof we may admire, not scan; yet the drift and maine ends of the Almightie have beene so backt with strength of a just reason, that we may rather magnifie his goodnesse than tax his power; and applaud the calmnesse of an indulgent mercie, than repine at the lashes of an incensed justice. Equitie and goodnesse are children of one burden, both

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the lawfull issue of his will, which through foule mouths of libertines have strangely bastardized, making that the throne of tyranny, which is the rule of justice, yet let them know that of *Augustine* to his *Sixtus*; *Injustum esse non potest, quod placuit Justo.* To be God, and to be unjust, is to bee God and not God. So faire a goodnesse was never capable of so foule a contradiction, and therefore (as the same Father prosecutes) *Iniquitatem damnare novit, non facere:* God knows how to judge, not to commit a crime, and to dispose, not mould it, and is often the father of the punishment, not the fact. Hence 'tis, that the dimnesse of humane apprehension conceives that (oftentimes) a delinquency in God, which is the monster of our own frailty; making God not onely to foreknow, but predestinate an evill, when the evill is both by growth, and conception ours, and if ought savour of goodnesse in us, Gods, not ours, yet ours too, as derivative from God, who is no lesse the Patron of all goodnesse, than the Creatour; and 'tis as truly impossible for him to commit evill, as 'twas truly miraculous to make all that hee had made good. And therefore *Tertullian*, in his first booke *de Trinitate*, makes it a *Non potest fieri*, a matter beyond the list and reach of possibilitie, that he should be *Artifex mali operis*, the promoter and enginer of a depraved act, who challengeth to himselfe the title no lesse of an unblemished Father, than of a Judge. Our thoughts then should not carry too lofty a saile, but take heed how they cut the narrow straights, and passages of his will. A busie prying into this Arke of secrets, as 'tis accompanied with a full blowne insolence, so with danger; Humilitie (here) is the first staire to safetie; and a modest knowledge stands constantly wondering, whilst the proud apprehension staggers, and tumbles too. Here's a Sea unnavigable, and a gulfe so scorning fathom, that our Apostle himselfe was driven to his ὦ βάθος, *O depth*, and in a rapture, more of astonishment, than contemplation, he stiles it, τὸ μυστήριον τὸ θελήμα-

τοῦ αὐτοῦ, *voluntatis suæ mysterium*, or (as *Beza* translates it) *Sacramentum*, the Sacrament, and mysterie of his will, being so full of unknowne turnings, and Meanders, that if a naked reason hold the clue, wee are rather involved, than guided in so strange a Labyrinth.

To enquire then the cause of Gods will, were an Act of *Lunacie*, not of *Judgement*; for every efficient cause is greater than the effect, now there's nothing greater than the will of God, and therefore no cause thereof. For if there were, there should something præoccupate that will, which to conceive were sinfull, to beleeve blasphemous. If any then (suggested by a vaine-glorious enquiry) should aske why God did elect this man, and not that? we have not only to resolve, but to forestall so beaten an objection: Because hee would. But why would God doe it? Here's a question as guilty of reproofe, as the author, who seekes a cause of that, beyond, or without which there is no cause found, where the apprehension wheeles, and reason runs giddy in a doubtfull gire:

Compescat se ergò humana temeritas, & id quod non est non quærat, ne id quod est non inveniat. Here a scrupulous and humane rashnesse should bee hushd, and not search for that which is not, least it finde not that which is. For as the same Father, in his 105. *Epist. Cur illum potiùs, quàm illum, liberet, aut non, scrutetur (qui potest) judiciorum ejus tam magnum profundum, sed caveat præcipitium*——. Let him that can, descry the wonders of the Lord in this great deep, but let him take heed he sinke not; and in his answer to the second question of *Simplician*: *Quare huic ita, & huic non ita, homo tu quis es qui respondeas Deo? & cur isti sic, illi aliter? Absit ut dicamus Judicium luti esse, sed figuli.* Why God doth to this man so, and to that not so, who dare expostulate? and why to this man, thus, to that otherwise? farre be it, that we should thinke it in the judgement of the clay, but of the Potter. Downe then with this aspiring thought, this ambitious desire of hid-

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den knowledge, and make not curiositie the pick-lock of divine secrets; know that such mysteries are doubly barred up in the coffers of the Almighty, which thou maist strive to violate, not open. And therefore if thou wilt needs trespasse upon deity, dig not in its bosome; a more humble adventure suites better with the condition of a worme, scarce a man, or if so, exposed to frailtie.

Tis a fit taske and employment for mortalitie, to contemplate Gods workes, not sift his mysteries, and admire his goodnesse, not blurre his justice; And it hath beene ever the practice of primitive discipline, rather to defend a disparaged equitie, than to question it, for so that reverend Father (who ever mixt his learning with a devout awe) in his 3. booke, *cont. Julianum*, and 18. *chapter*, *Bonus est Deus, justus est Deus, potest aliquos sine bonis meritis liberare, quia bonus est, non potest quemquam sine malis damnare, quia justus est.* God is equally good and just, he can save some without reference to desert, because he is good, he cannot damne any man without a due demerit, because hee is just: Nay had God delivered all mankinde into the jawes of destruction, wee could not touch him with injustice, but rather admire so darke and investigable an equitie, which wee may illustrate by worldly passages, and humane contracts. If I were bankrupt of instance, S. *Augustine* could releeve mee. A great man (saith hee) lends two summes of money, to two severall men, who can tax him of obdurateness, or injustice, if at time of repayment he forgive this man his debt, and require satisfaction of that? for this lies not in the will and dispose all of the debtor, but of the creditor. So stands the case betweene frailty and omnipotencie. All men (which through *Adam* become tributaries to sinne and death) are one masse of corruption, subject to the stroke of divine justice, which, whether it be required or given, there is no iniquitie in God, but of whom required, and to whom given, 'tis in such debtors insolence to judge,

left God returne their saucinesse with a—*Non licet mihi quod volo facere?* as the housholder did the murmuring labourers in his vineyard. Is thine eye evill, because I am good? And indeed I display not a higher cause of election and reprobation than divine goodnesse, which that learned Schoole-man, *Part.* 1. *quæst.* 23. *art.* 5. doth not onely illustrate, but prove no lesse by similitude than argument. For God (saith hee) made all things for his goodnesse sake, that in things by him made, his goodnesse might appeare, but because that goodnesse is in it selfe, one, and simple; and things created cannot attaine to so divine a perfection, it was necessary that that goodnesse should be diversly represented in those things, and hence 'tis that to the complement and full glorie of the universe, there is in them a diversitie of degrees required, of which some possesse a lower, and some a higher roome; and that such a multiformitie may bee preserved in nature, God permits some evils to bee done, lest much good should bee anticipated:—*Voluit itaque Deus in hominibus, quantum ad aliquos, quos prædestinet, suam repræsentare bonitatem, per modum misericordiæ parcendo illis, quantum verò ad alios, quos reprobet, suam ostendi bonitatem per modum justitiæ, puniendo eos.* God in those hee elects, would shew his goodnesse by way of mercy in sparing these, in others he reprobates, his goodnesse too, by way of justice in punishing them. And therefore our Apostle here not onely magnifies the riches of his glorie upon vessels of mercy, *vers.* 23. but his long patience too, to vessels of wrath, *vers.* 22. So that in his house there are not onely those of gold and silver, but of wood and earth too, *and some to honour, some to dishonour,* 2 *Tim.* 2. 20. Of which if any mutinous or saucy ignorance desires a reason beyond Cods will, I have no answer but that of *Augustine*, in his 22. Sermon, *de verb. Apost. Tu ratiocinare, ego rapior, tu disputa, ego credam: altitudinem video, ad profundum tam parvenia;* Dispute and reason hee that durst, while

while my thought and beleefe ſtand at a bay, and wonder; I ſee there is a height, but cannot reach it, and know this gulfe, not fathome it. For as in things naturall (it is *Aquinas* ſimilitude) when all the firſt matter is uniforme, why one part of it ſhould bee under the forme of fire, another under the forme of earth, there may be a reaſon aſſigned, that there might be a diverſitie of *ſpecies* in things naturall: but why this part of matter ſhould bee rather under the forme of fire, and that under the forme of earth, depends onely on the ſimplicity of Gods will, and as it hangs too on the wil of the Architect, that this ſtone ſhould be rather in this part of the wall, and that in another, although reaſon and art require that other ſtones ſhould be in one part of the Edifice, & others in another. Neither is there for this iniquitie in God, that hee doth not proportion his gifts in a ſtrict equalitie, for it were againſt the reaſon and truth of juſtice, if the effect of Predeſtination ſhould bee of debt, and not of grace; for in thoſe things which are of an unreſtrained freedome, every man (out of the juriſdiction of his owne will) may give to whom hee will, more or leſſe, without the leaſt diſparagement of juſtice: And therfore to thoſe recoiling diſpoſitions, which murter at a free bounty heaped on others, without reference to deſert, I will uſurp that of the Parable, *Tolle quod tuum eſt, & vade.* And yet notwithſtanding though the will of God bee the independent prime cauſe of all things, ſo that beyond it there is no other cauſe, and without it there is no reaſon of Gods actions, yet it is not the ſole and particular cauſe, for there are many ſecondary concurring with the firſt, by the mediation whereof, the will of God brings his intendments to an iſſue. As in matters of our ſalvation the will and working of man ſhakes hands with that of God, for though without him we finde a *Nè poteſtis facere*, *Joh.* 15. 5. Yee can doe nothing; yet aſſiſted by his will, and the powerfull and effectuall operations of his grace, our will co-

operates with God. Else how could *David* pray to him to be his helper, unlesse he himselfe did endevour something? or how could God command us to doe his will, except the will of man did worke in the performance of it? It is true (saith S. *Augustine*) we finde a *Deus operatur omnia in omnibus*, but wee no where finde a *Deus credit omnia in omnibus*. *Nostrum itaque est credere, & velle, illius autem dare credentibus, & volentibus facultatem operandi:* To will, and to beleeve is ours, but to give the faculty of operation to them that will and beleeve, is Gods. *I have laboured more than they all, yet not I, but the grace of God with mee*, 1 *Cor.* 15. 10. Why God therefore doth save some men, there is more to bee alleaged than this, God would have them to be saved; for if this laurell doe beautifie our triumph wee must encounter, hee that will have this Crowne must tug for it, and this prize, must wrestle, *Qui creavit te sine te, non salvat te sine te:* Hee that hath created thee without thy selfe, will not save thee without thy selfe. And therefore those whom God from all eternitie hath destined to salvation, hee hath in a like privilege destined to the meanes: But why those meanes, not communicable to all, many a busie endevour hath strugled for a reason, not compast it. Out of more than a double Jurie of Interpreters, which I have (not with a little distraction) observed, waving here in doubtfull opinion, *Hugo de Sancto Victore* gives thus his verdict. Gods grace is indifferently exhibited to all men, to the elect and reprobate, but all doe not equally lay hold on it. Some no lesse neglect, than repulse Gods grace, and when its comfortable beames shall shine upon them, they shut their eies against it, and will not behold it, and God in justice with-drawes his grace from these men, because they with-draw themselves from his grace. *Est enim in gratiâ quemadmodum in solis radio* (saith he) There is a proportion betwixt the raies of the Sunne, and the eye, and betwixt the soule of man, and the

Lumb. lib. 1. distinct. 42.

the grace of God. The eie is ordained by nature to be the organ of the ſight, and yet the eye cannot ſee except the Sunne enlighten it; neither can the Sunne make any thing elſe ſee but the eye in man, for it may ſhine upon our hand or foot, nevertheleſſe the hand or foot ſhall ſee nothing: ſo the ſoule hath a poſſibilitie to merit by her naturall abilities, but that poſſibilitie ſhall bee vaine and fruitleſſe, unleſſe it be quickned by the powerfull operation of Gods grace, which grace, if it ſhall once actuate it, then the ſoule will bee able to attaine to that double life of grace here, of glory hereafter. *Unde totum eſt ex gratiâ, ſic tamen ut non excludatur meritum.* Whence hee would have all to hang on grace, yet ſo that we exclude not merit. But this inference is many ſtories above my reach, and in the greenneſſe of my judgement, there is little truth in the conſequence, and palpable contradiction in the conſequent. For how can the merits of man challenge any thing, if all flow from the grace of God? Yes (ſaith *Hugo*) even as a weak childe which cannot yet goe alone, ſhould be led by the Nurſe, a man cannot ſay that the childe goeth of himſelfe, but by the aſſiſtance of the Nurſe; and yet the Nurſe could not make the childe goe, unleſſe he were naturally inclinde to that motion: ſo the ſoule of man is ſaid to merit by the aid of grace, and by her owne naturall inbred abilitie, but all the glorie of the merit muſt be aſcribed to God, becauſe the ſoule can doe nothing without the ſupport and grace of God Whence I can gather no truth but this, that in *ſolo homine ſit potentia logica ad ſalutem.* That a man only may be ſaved without apparant contradiction; no unreaſonable creature is capable of that everlaſting bleſſedneſſe and beatificall viſion; and the ſoule of a beaſt is no more able to ſee God, than a ſenſleſſe ſtocke to behold a viſible object. For man onely hath a paſſive power to ſalvation, and man before his converſion hath a paſſive power onely. And therefore the ſimilies afore propoſed, if they be referred

referred to the soule before the conversion, are false, and beare no proportion, for then the soule is starke blinde, and dead in trespasses, and cannot looke on the grace offered, or move one jot in the course of Christianity: But after the conversion when God speaks *Ephata* to the soule, bee opened, when the understanding is illuminated, and scales of errour once drop from the eies, then it may hold some correspondencie with truth. As therefore in matters of our conversion, so of election too, all hangs on Grace, and this grace in a holy reservation limited to a narrow Tribe, for the *cujus vult* here insinuates no more, and *Hee will have mercie on whom hee will*, sounds in a direct æquivalence with this, *Hee will have mercie* onely on some; of which some there is a definite and set number, uncapable of augmentation, or diminution, however those new sprung Sectaries, out of a turbulent braine and thirst of cavillation, blaspheme the eternitie of Gods decree, making our election mutable, incompleat, conditionate, subject to change and revocation, and what other stranger birth and prodigie of opinion, which I conceive not without a holy impatience and indignation. And whereas our Fathers of old have maintained, even to the sword and faggot, the decree of election to bee no lesse eternall than irrevocable, these would faine lull our beleefe with innovation of upstart discipline, altering no lesse the number than the condition of the elect into the state of reprobate, and of the reprobate into the elect. And (as the Devill did to Christ) they urge Text and Reason for it. For God (say they) can not give grace to whom he doth give grace, which if hee should doe, an elect may be damned; and hee can give grace to him he doth not give grace to, which if he doe, a reprobate may bee saved, and so a reprobate may become an elect, and an elect a reprobate. Thus they shoot by an indirect aime, and saile by a wrong Compasse, for wee enquire not here of Gods power, but of his will, not what hee

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he can doe, but what he hath resolved to doe. Againe, it seemes no consequence, God can save or damne a man, therefore this man can bee saved or damned, *Non enim posse Dei sequitur posse nostrum*, Gods power stands not in relation to ours; as if God would otherwise redeeme mankinde than by the death of his Sonne. (As there was another meanes possible (saith *Austin*) but not more convenient.) That therefore mankinde could otherwise be redeemed; and if God had this in his power, that it should be therefore in mans too? Could not God (if he would) have saved *Judas?* doth it therefore follow that *Judas* could bee saved? No, for though this bee too ragged and stonie for a popular capacitie to digge thorow; yet if wee looke backe a little into the mysteries of Gods decree, wee shall finde that which will no lesse releeve our understanding, than remove our scruple; where things from everlasting have such a doome, which is not malleable either by change or revocation, *For the Lord of hosts hath determined, and who can disannull it? and his hand is stretched out, and who can turne it away? Isay* 14. 27. Seeing then that election is from eternitie, and that not obnoxious to mutability or corruption, we neither curtaile the elect of their primative glorie, nor of their number. Which though they be a little flocke, (in respect of that herd and large drove of the damned) yet in those sacred Volumes of Gods diviner Oracles, wee finde them numberlesse. So *Apoc.* 7. 9. *These things I beheld, and loe, a great multitude which none could number of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.* Whence those Factors for the Romish See, would hew out a way to universall grace; making our election *generall, manifold, indefinite*, and would have Christs death no lesse *meritorius*, than *propitiatorie* for the sinnes of the whole world. A *quære* long since on foot betweene *Augustine*

Hugo de Sancto Victore in cap. 9. ad Rom.

and *Pelgius*, and since in a fiery skirmish betweene the Calvinist and the Lutheran, out of whose mud and corruption there hath beene lately bred the Arminian, a Sect as poysonous as subtill, and will no lesse allure than betray a flexible and yeelding judgement. For our owne safetie then, and the easier oppugning of so dangerous a suggestion, let us examine a little of the extent and bounds of this grace, which Divines cut into these three squadrons, in *Gratiam Prædestinationis, Vocationis, & Justificationis. Gratia Prædestinationis*, is that of eternitie, the wombe and Nurserie of all graces, whereby God loved his elect, πρὸ χρόνων αἰωνίων. *Gratia Vocationis*, a secondary grace, by which God cals us, and by calling prescribes the meanes of our salvation. And this grace hath a double prospect; Either to that which is externall, *in libro Scripturæ*, or *creaturæ*, where God did manifest himselfe as well by what he had made, as by what he had written; or to that which is internall, of illumination, or renovation, of that in the intellect only, which a reprobate may lay claime to, of this in the heart, which by a holy reservation and incommunicableness is peculiar to the elect. *Gratia Justificationis*, which is not a grace inherent, but bestowed, and stands as a direct Antipode to humane merit. Yet not that χάρισμα which the Schooles christen with a *gratia gratis data*, any gift which God out of his free bountie hath bestowed upon us beyond our desert, as Prudence, Temperance, and the like; for in these the heathen had their share, whose singular endowments have made posteritie both an admirer, and a debter; but χάρις, *Gratia gratum faciens*, a gift perfect, and sanctified, which doth so qualifie the receiver, that hee is not onely acceptable, but glorious in the eyes of the bestower, as Faith, Hope, and the third Sister Charity, which no lesse reconcile than justifie us before God.

We conclude then, that the externall grace which the creature affordeth us, is not limited to a private number, but

but to all; yet we deny the power and vertue of salvation in it. We allow a sufficiencie of redargution for convicting the heathen, who when they knew God, worshipped him not as God, and therefore are both desperate and inexcusable. Moreover the grace which the Scripture affordeth us, as it is not universall, so not of absolute sufficiency for salvation, but onely in *genere medicorum externorum*, (as the Schooles speake) because it doth prescribe us the meanes how wee may bee saved, but it doth not apply the meanes that wee are saved. Againe, that grace of Illumination is more peculiarly confined, and it by the beames of that glorious Sunne which enlightneth every man that comes into the world, wee attaine to the knowledge of the Scripture, yet the bare knowledge doth not save us, but the application. But the grace of regeneration is not onely a sufficient, but an effectuall grace, and as 'tis more powerfull, so 'tis more restrained; they onely partake of this blessednes, whom God hath no lesse enlightned, than sanctified; and pointed out, than sealed, men invested in white robes of sinceritie, whose delinquencies, though sometimes of a deepe tincture, are now both dispenst with, and obliterated, not because they were not sinfull, but because, not imputed: so involucrous, and hidden are Gods eternall projects, that in those he relinquisheth, or saves, his reason, is his will; yet that as farre discoasted from tyranny, as injustice. The *Quare* we may contemplate, not scan, lest our misprision grow equall with our wonder. And here in a double ambush dangerously lurke the Romanist and the Arminian, men equally swolne with rancor of malice, and position: and with no lesse violence of reason, than importunitie, presse the vertue of Christs death for the whole world. Alas! wee combat not of the price and worth of Christs death, but acknowledge, That an able ransome of a thousand worlds; but the ground of our duell tends to this, whether Christ dying proposed to himselfe the

salvation of the whole world. We distinguish then—*inter λύτρον Christi, & gratiam Christi*; The merits of Christ, and the gracious application of those merits. His merits are able to allay the fury of his incensed Father, and reconcile unto him the very reprobates: but the application of those merits are restrained to the Elect, for they only are capable of so great a blessednes. For proofe whereof we have not only that venerable Bench and Counsell of Fathers and School-men, but also a higher court of Parlament to appeale unto, the Registers & pen-men of sacred Chronicles, Evangelists, and Apostles, which punctually insinuate Christs death only for his own, for his Church, for his brethren, for those whose head hee was, laying downe his life for some, and shedding his blood for some, for his sheep, his little flock, his peculiar Priesthood, his tabernacle, body, spouse, his Canaan, Sion, Jerusalem, his Ambassadors, Saints, Angels, in a word, this *Cujus vult*, The Elect. I'le not beat your eares with a voluminous citation of text and Fathers, I'le draw only one shaft out of this holy quiver, and direct it to the Romane Adversary, which if he shall repell or put by, I'le proclaime hereafter a perpetuall truce. The main and chiefe cause that impeld Christ to die, was his love, *John* 15. But Christ loved not all, but his own, *Eph.* 5. Therfore Christ died not for all, but for his owne. The Jesuit here retraicts, and we have none now left to encounter us but the Arminian; who (like a cunning Fencer) hath many a quaint flourish, and with a false blow sometimes staggers, not wounds his adversary. The part most indangered, is the eie of our Intellect, and judgement which hee thus dazles with a subtile nicety. That Christ hath obtained reconciliation for all, for *Saul* and *Judas*, but not as they were reprobates, but as they were sinners; for God (saith he) did equally intend, and desire the salvation of all, and the reason why they were not saved was their incredulity, and misapplying of this gracious reconciliation and attonement.

Moulin in his Anatomy of Arminianisme.

Thus

Thus they would betray weakneſſe into the hands of errour; and for a fairer gloſſe, and gilding of this their treachery, they diſtinguiſh—*inter Impetrationem, & applicationem*; Pretending that Chriſt did impetrate reconciliation for all, but the application of that leanes wholly to the elect. How crazy and ill tempered this Poſition is, wee'le declare briefly. Firſt, wee deny that Chriſt by his death hath impetrated reconciliation for all, for *Saul* or *Judas*: Neither can our thought, much leſſe our beleefe give way to ſo ſtrange a Paradox, That remiſſion of ſinnes is obtained for thoſe whoſe ſinnes are not remitted, or that ſalvation was purchaſed for thoſe whom God from all eternitie had decreed to condemne. *Idem ibidem.* Againe, we acknowledge Chriſts death ſufficient for all, all beleevers, nay all, if they did beleeve. But that *Saul* or *Judas*, or the reſidue of that curſed Hierarchy ſhould reap the benefit of his Paſſion, we utterly diſclaime as erroneous and hereticall. For if Chriſt by his death hath reconciled *Judas*, how is't that *Judas* ſuffers for his ſinnes? for we cannot without impeachment both of his mercy, and juſtice too, ſay that Chriſt ſuffered for *Judas* his ſins, yet *Judas* is damned for thoſe ſinnes; and ſince Chriſt as hee is God, hath from everlaſting deſtined *Judas* to damnation, how is't that the ſame Chriſt, as hee is man, and mediator betweene God and man, ſhould reconcile *Judas*, whom from eternity he had reprobated? Againe, if Chriſt hath obtained reconciliation for all men, then none ſhall bee borne without the covenant of Chriſt, ſo that of the Apoſtle will be falſe: That, *By nature wee are all borne the children of wrath, Epheſ.* 2. And can wee truly be ſtiled the children of wrath, if reconciliation bee obtained for all men without exception? And if all infants borne without the covenant are reconciled, *Cur non clementi crudelitate in cunis jugulavimus?* (ſaith the learned *Moulin*) why doe we not in a mercifull crueltie murther them in their cradles? for then their ſalvation were ſea-

led; but if they ſurvive, they are nouriſhed in Paganiſme, infidelitie, which are the beaten roads, and highwayes to deſtruction. And if we ſcan (ſaith he) the nicety of theſe words, the obtaining of reconciliation to bee applyed, and the application of reconciliation obtained, we ſhall finde it a meere curioſitie to harrow and perplex the braine, and torture the underſtanding, ſince Chriſt hath never obtained that which hee hath not applyed, neither hath hee applyed that which hee hath not obtained. Yet theſe men either of a head-ſtrong opinion, or learned madneſſe, are ſo violent in the proſecution of their tenents, that no ſtrength of anſwer will ſatisfie their objection, nor modeſtie of language ſuppreſſe their clamour, but a foule mouthed *Forſterus* will bray out his wittie ſpleene with an——*Error & furor Zuinglianorum.* His reaſons are as ſlender as they are many (the vertigoes and impoſtures of a giddie braine) fitter for ſilence, than rehearſall, and for ſcorne than confutation. Wee apply then; Is grace univerſally bountifull, and mercy open-breſted unto all? What meane then thoſe Epithetes of outcaſt, curſed, damned, and that triple inſcription of death, hell, and damnation? Are they either of policie, or truth? Are they things reall, or fancied onely to bugbeare and awe mortalitie? What would the Throne portend? Judge, adverſary, Serjeant, priſon, or thoſe horrid tones of worme, fire, brimſtone, howling, gnaſhing? Is the Scripture the Anvill of untruth, or are theſe things no more than fained and imaginary? What will thoſe flames of your threatned purgatorie prove at laſt, but the Chimæra and coinage of a phantaſticke braine? And a 500. yeares indulgence, but the ſharke and legerdemaine of your Lord God the Pope? Either your opinion is ſandy, or your priſon, both which muſt fleet with your holy Fathers honour, if the armes of mercy be expanded to all. Againe, are the merits of Chriſt applyable to all? Swear, whore, drinke, prophane, blaſpheme, and (if there be

be in that Alcharon, and curſed rolle, a ſinne of a fairer growth) baffle the Almightie at his face. Thinkeſt thou that heaven was ever guiltie of ſuch treaſon againſt her Soveraigne? or that it will ever entertaine a gueſt ſo expoſed to the height of diſſoluteneſſe and debauſhment? No, thou muſt know that one day there will bee a dreadfull ſummons, either at thoſe particular accounts, at the houre of death, or at the generall audit of the laſt trump, when thou ſhalt meet with a new Acheldema and vale of Hinnom, places no leſſe of terror than of torment, the fiery dungeon, and the burning Topher, where the furie of the great Judge reaks in a flood of brimſtone, and his revenge boyles in a fiery torrent, limitleſſe, and unquenchable. On the other ſide happily muſt thou ſlumber, without howle, or skreek of conſcience, thou woun-ded and dejected ſpirit; Thou whoſe glorious ornaments are but ſackcloth and aſhes, and thy choiceſt fare but the bread of ſorrow and contrition. Know there is balme of Gilead for the breken-hearted ſinner, and oyle of comfort for thoſe which mourne in Sion. Behold how thy Saviour comes flying downe with the wings of his love, and ſweepes away thy ſinnes that they ſhall neither temporally ſhame thee, nor eternally condemne thee: Who ſhall wipe off all teares from your eyes, and lodge you in the boſome of old *Abraham*, where there is bliſſe unſpeakable for ever. And thus I have ſhewed you the happineſſe of ſheepe under the ſtate of mercie; Time bids me now to reflect on the miſerie of Goats, as they are under the condition of hardening.

PART.

Part. II.

He hardeneth.

WHat? hee that is rich in goodneſſe, and his mercies above all his workes? he that mournes in ſecret for our offences, and vowes that he deſireth not the death of a ſinner, will hee harden? How can this ſtand either with his promiſe, or mercy, or juſtice? Gods unrevealed projects are full of wonder, which if our apprehenſion cannot drive to, our beleeſes muſt ſound. *Occulta eſſe poſſunt, injuſta non poſſunt*, fraught they may bee with ſullen and darker riddles, never with injuſtice. Let us firſt then take a ſurvey of Mans heart, and ſee to what miſeries the hardneſſe of it hath expos'd our irregular predeceſſors, and after trie whether we can make providence the mother of ſo deformed an iſſue. And here a while let us obſerve S. *Bernard* tutoring his *Eugenius*, *Cor durum*, a heart, which the ſofter temper of Gods working ſpirit leaves to mollifie, and its owne corrupt affections begins once to mould. Like that of *Nabal*, to bee all ſtone, becomes at laſt ſo cauterized, *Ut ſemetipſum non exhorreat quid nec ſentit*, that it is ſo farre from ſtarting at its owne uglineſſe, that it is non-ſenſible of deformitie. And hence *Theodoret* defines it to be *pravam animi affectionem*, a corrupt and depraved affection of the minde, which if man once gives way to, hee is ſo ſcreen'd both from Gods mercie and truth, that though it bee about him, and in the maſterdome and dominion of his beſt ſenſe, *Non cernit tamen, nec intelligit*, yet his eyes are as blinde intelligencers to beleeve, as his underſtanding. And againſt ſuch, that ſweet Singer of *Iſrael* breakes out into his paſſionate complaint, *Uſquè quò filii hominum, uſquè quò?* O ye ſonnes of men, how long will ye turne my honour into ſhame, how long? and that of the Protomartyr

tomartyr *Stephen*, in his Oration to the refractary Jewes. *Durâ cervice*, O yee ſtiffe-necked, and uncircumciſed of heart and eares, yee doe alwayes reſiſt the holy Ghoſt. And indeed ſuch hearts are but the Wardrobes and Exchequers of future miſchiefe, whoſe keyes are not in the cuſtodie of the Almightie, but thine owne boſome. For ſo that great Doctor of the Gentiles, *Secundum impœnitens cor tuum theſaurizas iram*: According to the impenitencie of thine owne heart, *thou treaſureſt up wrath* (to thy ſelfe) *againſt the day of wrath*. How then can that eye which ſhould bee fixed either on the tenderneſſe or mercie of his Creator, glance ſo much on his injuſtice, as to make that the Midwife of ſo foule a progenie? Obduration was never the childe of goodneſſe, neither can a ſinne of ſo baſe a deſcent lay claime to omnipotencie. It ſtands not (I dare ſay) with Gods power, I am ſure, his will, to reconcile two enemies in ſuch an extremitie of oppoſition. Doe ſweet water and puddle flow immediatly from one and the ſelfe-ſame ſpring? light and darkneſſe from the ſelfe-ſame Sunne? I know there is a ſtiffe-necked and blinde-fold Tribe, which God hath left, not made the ſtorie of his vengeance; whoſe affections are too dull and drouſie in his ſervice. Men creſtfallen in devotion, whoſe hearts are ſo dead in their allegeance to him, that they ſeeme ſpiritleſſe, having all the powers and faculties of their ſoule benummed, and their conſcience without pulſe or motion. And of theſe the Prophet, *Incraſſatum eſt cor populi*, *Their heart is as fat as brawne*. Theſe ſticke not to belch open defiance in the face of the Almightie, and with thoſe miſcreants in *Job*, are ready to expoſtulate with eternitie, *Quis eſt omnipotens ut ſerviemus ei? Who is the Lord that wee ſhould ſerve him?* Such have foreheads of braſſe, which no ſhame can bore thorow: and (as the Prophet ſpake of *Juda*) *a face of whoredome which refuſeth modeſtie*. But Saint *Gregorie* in his 10. *Homily* upon *Ezechiel*, hath proclaimed their

doome. *Frontem cordis in impudentiam aperit culpa frequens, ut quo crebrius committitur, eò minus de illa committentis animus verecundetur* : Frequencie of sinning doth flesh us in immodestie, assiduitie, in impudence. Offences that are customarie are not easie of dimission, and if thou once entertaine them as thy followers, they will quickly intrude as thy companions. Sinnes that are fed with delight, with use, are as dangerous as those of Appetite: which oftentimes prove no lesse inseparable, than hereditary; to doe well is as impossible to these, as not to doe ill; So can assiduitie make a sinne both delightfull, and naturall. *Can the Æthiop change his skinne, and the Leopard his spots? then may yee also doe well which are accustomed to doe evill.* That sinne then is irrazable which is so steeled with custome, and may undergoe the censure of that sometime Citie of God; *Insanabilis est dolor tuus* : Thy sinne is written with a pen of iron, and with a claw of a Diamond is engraven on the table of thy heart. How then can wee without sacrilege, and robbing of divine honour, make God the Father of so foule and unwashed a crime? Obduration is the issue of thine owne transgression. *Perditio tua ex te, ô Israel* : If destruction dog thee, thanke thy corrupt affections, not blame thy Maker, for he doth but leave thee, and they harden. To lay then (with some depraved libertines) the weight and burden of our sinnes on the shoulder of Predestination, and make that the wombe of those foule enormities, may well passe for an infirmitie, not for excuse, and indeed thus to shuffle with divine goodnesse, is no lesse fearfull, than blasphemous. For, though God from eternitie knew how to reward every man, either by crown, or punishment,—*Neminì tamen aut necessitatem, aut voluntatem intulit delinquendi*, yet he never enjoyned any man either a necessitie, or a will to sinne. If any then fall off from goodnesse, hee is hurried no lesse with the violence of his owne perswasion than concupiscence; and in

in those desperate affaires, Gods will is neither an intermedler, nor compartner, *Cujus ope scimus multos, ne laberentur, retentos, nullos, ut laberentur, impulsos* (saith *Augustine.*) By whose hand of providence wee know many to be supported that they might not fall, none impelled that they should. And in his answer to that 14. Article falsly supposed to be his, *Fieri non potest, ut per quem à peccatis surgitur, per eum ad peccata decidatur:* for one and the selfe-same goodnesse, to bee the life and death of the selfe-same sinne, is so much beyond improbabilitie, that it is impossible. If any then goe onward in the true rode of divine graces, no doubt but the finger of the Almighty points out his way to happinesse; but if he wander in the by-paths of a vicious and depraved dissolutenesse, his owne corrupt affections beckens him to ruine. To love then his children, and neglect his enemies, doth neither impaire Gods mercy, nor impeach his justice. But why God should love this as his childe, neglect that as his enemie, *Nec possibile est comprehendere, nec licitum investigare*——, is beyond all lawfulnesse of enquiry, all ken of apprehension. Let this then satisfie our desire of knowledge, *Et ab illo esse, quod statur, & non esse ab illo, quod ruitur:* That his providence is the staffe and crutch on which wee so leane that wee yet stand; our corrupt affections, the brused and broken reed on which, if wee doe leane, wee fall. If any stagger at those unfathomed mysteries, and his reason and apprehension bee strucke dead at the contemplation of Gods eternall, but hidden projects, let him season a little his amazement with adoration, and at last solace his distempered thoughts with that of *Gregorie, Qui in factis Dei, &c.* In the abstruse and darker mysteries of God, he that sees not a reason, if he sees his owne infirmitie, he sees a sufficient reason why he should not see. Me thinkes this should cloy the appetite of a greedy inquisition, and satisfie the distrust of any, but of too querulous a disposition, which, with the

eie of curiosity prying too nicely into the closet of Gods secrets, are no lesse dazled than blinded; if not with profanation, heresie. Divine secrets should rather transport us with wonder, than prompt us to inquirie, and bring us on our knees to acknowledge the infiniteneſſe both of Gods power and will, than ransacke the bosome of the Almightie, for the revealing of his intents. Is it not blessednesse enough that God hath made thee his Steward, though not his Secretarie? Will no Mansion in heaven content thee, but that which is the throne and chaire for omnipotency to sit on? No treasurie, but that which is the Cabinet and store-house of his owne secrets? Worme, and no man, take heed how thou struglest with thy Maker; expostulation with God imports no lesse peremptorineſſe, than danger; and if Angels fell for pride of emulation, where wilt thou tumble for this pride of inquirie? As in matters therefore of unusuall doubt, where truth hath no verdict, probability findes audience; So in those obstruct and narrow passages of his will, where reason cannot informe thee, beleese is thy best intelligencer, and if that want a tongue, make this thy interpreter; so thou maist evade with lesse distrust, I am sure, with more safetie.

And at last when thou hast scand all, what either scruple or inquisition can promp thee to, in a dejected humiliation, thou must cry out with that Jewish penitent; *Lord I beleeve, helpe thou my unbeleef.* Yea, but how shall wee here cleare God from this aspersion, when the Apostle is the Herauld to his guilt? *Whom he will hee hardens: Indurat* is an active, and doth alwayes presuppose a passive; And if there be a subject that must suffer, there must be a hand too that must inflict. How then can wee quit the Almightie of the suspition either of tyrannie or injustice, since hee is said to send on some *the spirit of errour*, 2 *Thess.* 2. and that great trumpet of Gods displeasure, *Esay* in his 63. brings in the Jewes, no lesse muttering

tering than expostulating with God, *Quare errare nos fecisti Domine ? Lord, why hast thou made us to erre from thy wayes, and hardened our hearts from thy feare ?* These instances (at the first survey,) beare terror in their looks, and like sophisticated lights in a darke roome, make things seeme more ugly than they are ; and are but false bils, preferred against a spotlesse innocent, which, without search, may convince of publike crime, but narrowly scand, absolve him, no lesse from the act, than the thought of guilt. How God therefore in this is liable to censure and misprision, and how both a beholder, and intermedler of depraved actions ; vouchsafe mee a little your attentive patience, and I doubt not, but I shall informe the understanding of the shallow, and to the portion of my weake Talent, will strive to satisfie the waveringly judicious. *Whom hee will hee hardens.* Some (too nicely tender of the honour of their Maker) have given way to an interpretation more modest, than authenticke, and interpret——*indurare*——for *duritiam manifestare*, so that God is not properly said to harden the heart, but rather to manifest how hard it is ; And to this opinion Saint *Augustine* is a close adherent in his 18. Question upon *Exodus*. But this holds not with the purpose of God, nor with the scope and meaning of the Text, which if we compare with others of that nature, wee shall finde that Gods *will* hath rather a finger in this, than his promulgation : for so in the 10. of *Josua* we read, that 'twas the *will* and the sentence of the Almightie, that the Canaanites should be hardened, that they might deserve no mercy, but perish. Others there are (whose opinions border neerer upon truth) which would have God to bee said to harden—*non effectivè, sed permissivè* ; Not by way of action, but permission ; and so *Damascen* in his third booke *de fide Orthodoxâ, cap.* 20. where his words run thus : *Opere pretium est agnoscere*——. Tis a matter no lesse worthy of knowledge, than observance, that 'tis the

custome of the Scripture to call Gods permission, his action. So wee read that God sent his enemies the spirit of slumber, which is not to bee ascribed to God as an agent, but as a permitter. This glosse sutes well with the approbation of Saint *Chrysostome*; who speaking occasionally of that of the first of the *Romanes*, *Deus tradidit illos*—God gave them up unto vile affections, hee there expounds—*tradidit*, by *permisit*, which he thus illustrates by a similitude—; As the Generall of an Armie, in the sweat and brunt of a bloody day, if he withdraw his personall directions from his souldiers, what doth hee but expose them to the mercie of their enemies? not that hee led them into the jawes of danger, but because they were not back't by his encouragement: So God in this spirituall conflict, he delivers us not into the hands of our archenemie, he leaves us to our owne strength, and our corrupt affections drag us thither with a witnesse. And hence that dicotomie of *Cajetan* claimes his prerogative, that God doth harden *Negatively*, but not *Positively*, which distinction though it be sound and Orthodox, yet it doth not exempt us from scruple, for God hath more in the stiffe-neckt and perverse, than a naked and bare permission, otherwise we should too weakly distance obduration from a lesser sinne, for every sinne God permits, and as Saint *Augustine* in his *Enchir. 96. cap. Nihil fit nisi omnipotens fieri velit, vel sinendo ut fiat, vel ipse faciendo.* There's nothing done without the consent and approbation of the Almightie, and that either by his person or substitute. If God therfore be only said to harden man because he permits him to be hardened, why should he not be likewise said to steale, because he permits man to steal? No doubt therefore but God hath a greater ore in this sin of hardening, than in offences of a lesser bulke. And therefore Saint *Augustine* in his 3. *lib. cont. Julianum*, 3. *cap.* with many a sinewed allegation proves, that God doth concurre to the excœcation and hardening both of the

the minde and heart,—*Non solum, secundum patientiam, & permissionem, sed potentiam, & actionem* : Not according to his patience and permission onely, but his power and action : Which position hee thus (after) qualifies with a distinction. *Obduration* is not onely a *sinne*, but a *punishment* of a sinne. Now, that which is in obduration meerely of sinne hath its pedegree and originall from man onely ; but that which is of punishment for that sinne, from God. And therefore I cannot but approve of that of *Isiodore*, *Qui justi sunt, à Deo non impelluntur, ut mali fiant, sed dum mali jam sunt, indurantur, ut deteriores existant*,——According to that of *Paul*, 2 *Thess.* 2. For this cause God shall send them strong delusions, that they might beleeve a lie, that all might be damned that beleeve not the truth, but have pleasure in unrighteousnesse. I have as yet but toucht the barke and skinne of the controversie, the pith and the kernell is yet unchewed, and that is,—*Whether God here (as hee is said to harden) bee the cause of our transgressions.* Which *quære* admits a three-fold distraction, and difference of opinion. Two of them are extremes, and by hot opposition each of other, they have both lost the truth, the third runnes in a midway, and ever directs to safetie. *Florinus* (whose opinion posteritie records as the monument of a seduced errour) with no lesse peremptorinesse than blasphemie hath arraigned the Almightie, and made him not onely the permitter, but the Author of our sins. The *Seleuciani*, after him, were poisoned with that heresie, and the *Libertines* laboured in the defense thereof. *Manes*, and his disciples, dreampt of a *summum malum*, and upon that phantasie grounded their assertion, that God the *summum bonum*, is to be seene onely in our good actions, but every depraved Act had its derivation from their *summum malum*. But those of a more solid and well tempered judgement, whom the influence of the Spirit had taught a moderation, or the danger of Inquisition, forbade

bad curiositie, dare not with *Florians* impute (here) sinne unto God, yet maintaine against the *Manichees*, that God is not a bare and idle spectator, but powerfull over, although no actor in the sinne; Not in the sinne, as it is meerely a sinne, but in the sinne as 'tis a punishment of sinne. And therefore in every transgression of ours, there are foure things remarkable, 1. *Subjectum, seu materiale*, the subject in which sinne subsists, and that is two-fold; 1 *Substantia*, the substance, or rather the faculties of the reasonable soule, in which originall sinne is so riveted, that the naturall man can by no meanes purge himselfe of that hereditarie contagion, or *Actio bona*, on which all our actuall sinnes are grounded. 2 *Formale*, the formalitie or obliquitie of the action. For every sinne is *anomia*, the transgression of the Law, and in the sinner there's nothing sinne but this. 3 *Reatus*, The guilt of this enormitie, which makes us liable to eternall death. 4 *Pœna*, The punishment inflicted upon the guilty, whether temporall, or eternall, or both. Now wee may not charge God with the obliquitie of the action, for that proceeds from a perverse, and a seduced will, but the substance of the action (as the Schoole-men speake) that hath its originall from God. And therefore wee consider sinne, either *ut malum culpæ*, as 'tis a violation of Gods law, or *ut malum pœnæ*, as a punishment laid upon us for the violation of that Law: So *Rom.* 1.25. *The Gentiles turned the truth of God into a lie*, There's *malum culpæ*. And it follows immediatly at the 26. *verse*, For this cause God gave them up into vile affections, There's *malum pœnæ*. Now God is author of the second, not the first. If mists still hang on the eyes of clouded errour, I thus dispell them with that of *Hugo de Sancto Victore*—*Deus malis potestatem solam tribuit, non voluntatem, quia licet ex ipsius permissione sit, quod malum possunt, ex inspiratione tamen non est quod malum volunt.* God onely gives power to the wicked, not will, that although it bee by his permission that

that we can doe evill, yet it is not by his inspiration that we will doe evill. And therefore as the Schooles doe commonly distinguish of the decree of God, so must wee of the execution of that decree, which is either *per efficientiam*, when the divine power doth worke any thing with, or without the creature, or *secundum permissionem*, when the creature hath leave to worke without the guidance of that power. Neither will it savour of impertinence, if we insert here that distinction of Gods providence in *efficientem & deserentem*, into a *releeving and forsaking providence*, for whensoever God withdrawes his especiall aid and assistance from us, man is hurried where his owne corrupter appetite, not Gods grace carrieth him. *Adam* fell as soone as the influence of Gods grace ceased, and without the supportance of the same grace wee all fall, with no lesse certaintie of perill, than danger of restitution. When the Sun sets, wee see darknesse follows immediatly upon the face of the earth, and yet the Sunne is not the efficient cause of darknesse, but the deficient; so when the Sunne of righteousnesse shall forsake us, the darknesse of errour must needs possesse the understanding, and the will must mistake in her choice and execution. Shee must *necessitate consequentiæ, non consequentiæ*. The necessitie is grounded on a consequence in Logicke, not any influence in Nature. And here wee may borrow a true glosse for that in the 2. *Acts*, where it is said that Christ was delivered into the hands of the wicked, by the determinate counsell and foreknowledge of God. We must not think that God was the setter in this villanie, that he consptr'd with *Judas* in his treason, or with *Pilate* in his bloody sentence: But that hee onely gave way to their attempts, and suffered them to crucifie the Lord of glory. Yea, but why did not God curbe them in their cruell proceedings? Why should his connivence betray the blood of innocence? Saint *Augustine* shall answer for me, *Quia melius judicavit de malis bene-*

bene-facere, quàm mala nulla esse permittere. To extract good out of evill was peculiar only to omnipotency and goodnesse; and therefore no lesse solid than charitable is that caveat of *Du-Plessis—Malè quæritur, unde malum efficiatur:* It is an ill curiositie to seeke an efficient cause of ill. Let this then satisfie modest inquiry, that it is with the sinner as with an untuned Instrument, and the Musitian, the sound is from the finger of him that toucheth it, but the jarring from the Instrument.

That our discourse then with the time may draw towards a Period, wee involve and wrap up in this one distinction the very juice and substance of the controversie. Sinne is considerable two wayes, *ante commissionem*, before the commission, *Sic se Deus habet negative, tum respectu voluntatis, tum productionis.* God doth neither work with us, nor countenance us in the act of sinning. *Post commissionem*, after the commission, *sic Deus determinat, & ordinat peccatum.* God sets bounds to the malice of wicked men, and so mannages the disorder in sinne, that contrary to the nature of sin, and the intent of the sinner, it shall redound to his glorie.

Wee incalcate then, that God is not the *author*, but the *orderer* of sinne. Hee causeth the *worke*, not the *fault*; the *effect*, not the *delinqueneie*, working *by*, not *in* mischiefe. Wherein, according to the rules of Logicke, *the finall and impulsive causes ever so distinguish the actions, that two doing the same thing to a divers intent, are notwithstanding said not to doe the same.* So God gave his Sonne, and Christ himselfe, and *Judas* Christ, (saith *Augustine*) why is God here holy, and man guiltie? *Nisi in re unâ quam fecerunt, non est causa una ob quam fecerunt.* I shut up all with that state of *Fulgentius*, in his first booke *ad Mancinum, cap.* 13. Where having long hovered over this question, *An peccata fiant ex prædestinatione?* He at last thus resolves it: *Potuit Deus, sicut voluit, prædestinare quosdam ad gloriam, quosdam ad pœnam,*

pœnam, sed quos prædestinavit ad gloriam, prædestinavit ad justitiam; quos autem prædestinavit ad pœnam, non prædestinavit ad culpam. God when hee saves any man, doth predestinate him as well to the meanes, as to the end. But in the reprobation of a sinner, God destines the sinner only to the punishment; foreseeing, but not determining those sinnes which shall in time draw Gods punishments downe upon him.

Doe our corruptions harden then, and God punisheth? Take heed you *Pharaohs* of the world, you which persecute the poore Israelite in his way to *Canaan*, spurre not the goodnesse of the Almightie to revenge, or justice. *Læsa patientia fit furor*—, trample too much on the necke of patience, you will turne it to fury. It is true, God hath feet of Lead (clemencie intermixt with slownesse of revenge) but he hath hands of iron, they will grinde and bruise into powder, when they are dared to combat.

Sera venit, sed certa venit vindicta Deorum.

Procrastination of divine justice is ever waited on no lesse with a certaintie of punishment than ruine. What shall wee doe then (wretched, miserable that wee are) or to whom shall wee flie for succour? The good S. *Augustine* tels us,—*à Deo irato, ad Deum placitum*——, from the Tribunall of his justice, to his Throne of mercie and compassion. That of *Anselmus* was most admirable, —*Etsi Domine ego commisi unde me damnare potes, tu tamen non amisisti, unde me salvare potes*—. O blessed Jesus, though I have committed those transgressions for which thou maist condemne mee, yet thou hast not lost those compassions by which thou maist save mee. If our soules were in such a straight, that wee saw hell opening her mouth upon us, like the red sea before the Israelites; the damned and ugly fiends pursuing us behinde, like the Ægyptians, on the right hand, and on the left; death and sea ready to ingulfe us, yet upon a broken heart, and undisguised

disguised sorrow, would I speake to you in the confidence of *Moses*, —*Stand still, stand still; behold the salvation of the Lord.* Thou then which art oppresst with the violence and clamour of thy sinnes, and wanteſt an advocate either to intercede, or pittie, heare the voice of the *Lambe*, —*Cry unto mee, I will heare thee out of my holy hill.* Is any heavily loaden with the weight of his offences, or groanes under the yoke and tyrannie of manifold temptations? —*Come unto mee, I will refresh thee*—. Doth any hunger after righteousneſſe? behold, *I am the bread of life, take, eat, here is my body.* Doth any thirſt after the wayes of grace? Loe, *I am a living spring, come, drinke, here is my blood*: my blood that was shed for *many* for the remiſſion of sinnes; for *many*, not for all. Hath sinne dominion over thee? or doth it reigne in thy mortall heart? are the wounds of thy transgreſſions ſo deepe that they cannot be ſearched? or ſo old, that they corrupt and putrifie? where is the Samaritan that will either bind them up, or powre in oyle? But art thou not yet dead in treſpaſſes? are not thy ulcers paſt cure? are there any ſeeds of true life remaining? is there any motion of repentance in thy ſoule? will thy pulſe of remorſe beat a little? haſt thou but a touch of ſorrow? a ſparke of contrition? a graine of faith? know there is *oyle of comfort for him which mournes in Sion.* Not a teare drops from thee with ſinceritie, which is either unpittied, or unpreſerved, —*God puts it into his bottle.* On the other ſide, is there a *Pharaoh* in thee? an heart unmollified? a ſtone that will not bee bruſed? a flint unmalleable? I both mourne for it, and leave it: But is this *heart of ſtone* taken away, and is there given thee a *heart of fleſh?* is it ſoft and tender with remorſe? truly ſacrificed to ſorrow? know there is *balme of Gilead for the broken heart*, balme that will both refreſh and cure it. Thou then which groaneſt in the ſpirit, and art drawne out (as it were) into contrition for thy sinnes; thou which haſt *waſht thy*

hands

hands in innocence, goe cheerefully *to the altar of thy God*, unbinde thy sacrifice, lay it on. But hast thou done it sincerely? from thy heart? lurkes there no falshood there? is all *swept cleane and garnished?* doth the countenance of that smile as cheerefully, as the other seemes to doe of the outward man? if so, thy fire is well kindled, the Altar burnes clearly, the *savour of thy incense shall pierce the clouds*. But is this repentance disguised? hath it a touch of dissimulation in it? is not thy old rankor cleane disgorged, but must thou againe to thy former vomit? hypocrite, thy Altar is without fire, thy incense without smoak, it shall never touch the nostrils of the Almighty, thy prayers in his eares sound like brasse, and tinkle like an ill-tuned Cymball; all this formalitie of zeale is but a disease of the lip: *give mee thy heart my sonne*, I will have that, or none, and that cleane too, washt both from deceit and guilt. That subtill fallacie of the eye pointing towards heaven, that base hypocrisie of the knee kissing the earth, that seeming austeritie of the hand martyring thy brest, gaines from me neither applause, nor blessing; the example of a Pharisee could have chid thee to such an outside of devotion;—*Qui pectus suum tundit, & se non corrigit, aggravat peccata, non tollit*, saith *Augustine*; Where there is an outward percussion of the brest, without remorse of the inward man, there is rather an aggravation of sinne, than a release; these blanchings, and guildings, and varnishings of externall zeale, are as odious in the eie of God, as those of body in a true Christian; this glosse, this paint of demurenesse speakes but our whoredomes in religion, and the integrity of that man is open both to censure and suspition, that is exposed either to the practise of it, or the approbation. A villaine is a villaine howsoever his garbe or habit speake him otherwise, and an hypocrite is no lesse, though sleeked over with an externall sanctity, and dresst in the affectations of a precisser cut. Let us be *truly that* what we *seeme to be*, and not

seeme what we are not; let there be doores and casements in our breasts, that men may see the loyaltie twixt our heart and tongue, and how our thoughts whisper to our tongue, and how our tongue speakes them to the world. Away with those Meteors and false-fires of Religion, which not onely by-path us in a blinded zeale, but mislead others in our steps of errour. Let us put off the old man in our pride, vaine-glorie, hypocrisie, envie, hatred, malice, and (that fowle disease of the times and us) *uncharitablenesse*; and let us put on the new man in sinceritie, faith, repentance, sobrietie, brotherly kindnesses, love, and (what without it disparages the tongue both of men and Angels) *charitie*; then at length all teares shall bee wiped away from our eyes, and wee shall receive that everlasting benediction,——*Come yee children, inherit the kingdome prepared for you from the beginning of the world.*—

To which, the Lord bring us for Christ Jesus sake,
to whom be praise and power ascribed now,
and for evermore. Amen.

Gloria in excelsis Deo.

FINIS.